[redacted] Must Remain in Transcription Room

N 1420 SC Chardavogne Barn Sunday 6/23/, June 23, 1968 , 1968

COFFEE (AM) / LUNCH / COFFEE (PM)

MORNING COFFEE

~~Mr. Nyland Speaks!~~ cassette

MR. NYLAND: Some people are new; some were not here, were not in New York on Friday; and some were not here yesterday.

I said a few things, starting a new, you might say, a new period after I came back from Holland, during which time I had more than enough chance to think about work here and the future of what we are planning to do and how we should try to actualize it. So, certain things came when I arrived came to my notice, and it made me decide on a certain course of action and I just want to explain it very simply. You will find more detail on Friday, and also on yesterday - whatever we recorded of that. That is for your information in case you're interested and want to find out what is happening when you are not here, or happen to be somewhere else, that you can not be here at the Barn and sometimes, you know, we talk ~~a bit different~~ at the different meetings, and not all the people are there, because of the physical impossibility. Interest in this kind of activity that we're engaged in depends entirely on you, and the opportunities are there for everyone to find out what actually has happened, instead of going second-hand and finding out what someone else tells you about it.

That is the advantage of tapes and anyone who is really interested can study it.

I leave it entirely to you, but every once in a while we'll have to repeat probably what I already have said; and sometimes I have a feeling that I repeat ad infinitum, constantly reminding you, trying to tell you what is really of value - at least, in my opinion what is of value - and that for that reason might be of

help to you.

The two things that became apparent, particularly in regard to the rest of the community of Warwick, is that our behavior ~~is~~ has been always ~~A~~ subject to some kind of scrutiny on the part of the people around here, which is a rather conservative surrounding, and for that reason I have made two rules.

One is the appearance of people as they are, which I do not want to be like hippies. So that excludes probably some people, and some have to take measures for themselves. I do not want any particular thing to get again into the newspaper about our behavior. I want to build up gradually this place in a good, honest, quite correct group of people. And for that reason, whenever there is any inquiry, it simply happens to be my particular place where I invite certain people to be able to work physically—and you don't have to say 'on themselves', it's just that there is an opportunity for work.

This is the first thing. The second is, I've eliminated all possibilities of drugs being either in possession or being used by anyone who comes to the Barn. My attitude towards drugs you know quite well. There is sometimes no objection about people coming to a meeting even if they are a little bit addicted; it may be helpful to them. I don't want a superficial attitude towards it. I understand well enough that people may consider it important but, for the reasons that I will give you, I don't want anyone participating or taking drugs or being interested in it or even pushing it to be here at the Barn at all. I don't want any risk.

So that stands above anything else that you might consider or think about. It is a rule that I establish for this place. It is not a rule that we've established for the groups; that is up to the different people who run the groups, and whatever it is

that is necessary. It is not excluding those who are interested in drugs as far as Work is concerned. Because sometimes it's quite useful to find out how to get around the effects of drugs and to be able to live without them. But, for the Barn, I don't want it. That means that anyone who is here at the present time or anyone who is still considering the question of taking drugs every once in a while, or is still more or less in favor of it, ~~is not at~~, is not in their place here. And I will gradually insist that it will be purified. So it's up to your conscience to see what your situation is, and if it still is something of a little doubt and you're confused about it, you can talk to me about it. But it is quite clear what I have in mind.

Now, regarding the different things that we are doing—the activities.

I suggested yesterday that perhaps for those that have taken the responsibility of the seven pairs of people, that some of you who are living in the neighborhood could come a little earlier and try to decide about activities for the day, so that there is no doubt about what has to be done and that each person who comes can look at the bulletin board and find out what their activity is, or their name has been assigned to such and such a thing. The person, again, in charge of it is Robert, as the mainstay, but ~~it~~ it also means that the others can take much more part in it and should really, if they are able physically, to come here a little earlier. I say a little earlier, I mean by that around eight o'clock, so that the things can be discussed among those that are responsible and then a list can be drawn up.

If for some reason or other some of you can not stay here, it would be useful in any event to come to talk about it and to see what the day might be. Those who can participate of course will

stay. Others may, because they have their own houses around here and maybe certain work has to be done, they cannot afford to spend too much time here every once in a while. It is true for every person that you have to make up your mind what you can do and can not do. And that it is again up to your own decision what you feel you are able to do. And as much time as you can spend at the Barn, it is again your decision to know what is right for you in your case. There is never any criticism about not being able to come here; it simply is an opportunity for those who wish. And if you can use it, so much the better. But if you, in your particular conditions, in your professional life, if in different conditions in which you happen to be, where it is not conducive for you to come to the Barn with a sour face, or things of that kind, that if you feel that it is better that you stay away, you are perfectly welcome to do it, and you are entitled to it. I will never question you.

On the other hand if you do come you come with a very definite attitude that you want to work. And that I want out of this group gradually a certain appearance of a certain kind and a certain level that has to be maintained—a level of seriousness and a level of honesty. It is not flippancy; we're not here for a picnic; we're not here just to enjoy ourselves. We're here to do work on ourselves, and as I explained yesterday; trying to find what this work might mean in a psychological direction, so that even it might be useful when we do talk about it that we then have a chance to exchange ideas, and perhaps can build up some sort of a psychological conscious science that will be useful for us for the rest of our lives. We are building something for yourself, for each one

of us, in the presence of each other, which then can be helpful for other people.

And that has to be apparent whenever you are here, and in whatever work you are doing. And that kind of an attention I say is not superficial. It just goes a little deeper; perhaps not so deep—it depends what kind of a type you are—but in any event ~~there~~ that has to be apparent, even to strangers when they come, that they see it is some kind of a community with an aim. Gradually we will make this place look like having an aim; we will make it so that someone ~~who's~~ from the outside says: "Oh, now interesting. Who are there? What are they doing?" and not have a judgment of any negative kind. This I want to avoid: even the semblance in the appearance, you might say, of evil. I don't want any of that kind; it has to be on a certain level. And I hope the closer it can be to an explanation and a manifestation of something that has a spiritual quality the better it will be, without falling into the trap of an overemphasis on religious faces with a great mournful expression. That I don't want.

Now, regarding the different arrangements of the certain kinds of work or things that have to be done. Robert remains the central point for the distribution, you might say, of such activities. But the assignment will be to many people who become responsible for certain things and everything will have to be correlated, and it is obvious that you work together. To the extent that you understand how to work together, to that extent you will profit. It is for your own sake that this place is here, and you have to utilize it to the extent that you possibly can and whatever you can extract from it. It's up to you to take;

but it's also up to you to give. Those two things have to be in equilibrium all the time. You're not here selfishly; but you're not here unselfishly either. You are here, and all of us work together. That is why I'm sorry to take you away now from whatever you might have started in order to have this kind of a little bit of a talk. Sometimes it won't be necessary; you must know it. Gradually I hope that the atmosphere created by Work will actually pervade in this Barn, and if you're sensitive you will be able to feel it. And with that, almost I would say, it is enough, and it will be less and less necessary for me to remind you. At the same time I know how forgetful people are and how easily they are covered again and again by ordinary layers of unconsciousness. That will have to stop gradually; and you have to become much more porous, much more sensitive to the possibilities for whatever you wish out of life, and to see if you can find it here. I'm quite certain that if you are honest about that you will be able to find at least something, so that the weekend will be the beginning of a new week for you in which you can use whatever you have found while you were trying, this weekend, to do something about it.

I won't keep you any longer. You go now and see what you have to do. Find out, and then work: simple, no fuss, no emphasis on a particular appearance, patience, no self-love or vanity—just do what you can do. Be contained, and at the same time, considerate. Those two have to go together whenever you have a group. You're part of an entity. To the extent that the entity is really one, the fusion of different elements, to that extent you belong to that particular process. But if you stick out like a sore thumb, you're not part and you disturb, like a rotten apple disturbs all the good apples around him. That you must not be. You may not be active to a great extent. You may not be able to have an

atmosphere around you that other people can almost touch. But at least you can be neutral; you can be directing towards a wish to wake up. You must be convinced that there is no room for negativity, for criticism. There is only room for the acceptance — I called it yesterday submission — willingness, openness, real life expectancy; hoping for something, even if you believe that around the corner of the Barn there is a miracle that is waiting for you. Try to put your life, for the time that you are here at least, on a certain level so that at the end of the day you can be fortunate and happy to think that at least you have made an attempt, or at least you have tried to add a little bit more to your spiritual- and psychological stature. That can grow, and you can do it with that what is finished growing, that is, your body — directed, if you can, by your consciousness and made whole by means of your conscience.

So have a good day today. We'll see each other.

SUNDAY.
LUNCH

~~Mr. Hyland speaks~~:

HYLAND: Have we eaten enough? Can you spare some time to listen? Can you hear me with this big table and the sound in the Barn? I would almost say, if you cannot hear it, then you'll have to listen to the tape. (Thank you, Lou.)

A few things. A few things regarding movements. This afternoon, movements for the advanced group only at five o' clock. This movement on Sunday will now take the place of the one that we used to have Tuesday before the meeting - Tuesday evening. Beginners and intermediates will still continue on Wednesday, and we'll find out exactly when because Jean will be mostly responsible, and maybe some days Ruthie will. For this afternoon

I think that the advanced class should do certain movements that are important in a certain sequence, taking them from obligatories and adding a few of the others. The reason for having the advanced group here and not in New York is that we gradually should get accustomed to work in six files, so that after some time we will be able to do the enneagram for the different movements that are dependent on the Law of Seven. So it is with that in mind that I believe that the advanced group is in better place here and it belongs, as far as the Gurn is concerned, here. Although I wouldn't make a separation that naturally preparation and study, and all that could find a proper place in the Gurn also.

There is a little bit of a change also regarding the groups as we would have them otherwise in New York. As you know already, Group II will stop for the Monday evening and is divided now into five or six or almost ten smaller groups. I haven't looked over the list yet to see if everyone is, so-called, under the roof, that everyone of Group II can actually participate in the smaller groups, but that of course is what I wish.

Also Group III, which is the lunch group, will have the last meeting, this coming Wednesday, for a certain length of time. It's not that I want to give Group III up. The principle is still quite correct, but we have not lived up to it in the last couple of months. I tried a little bit—perhaps not enough. And the reason why I want to stop it is twofold: one is vacation period, when we cannot draw from people who may be out of town and do not belong to groups, and who would not stay in town because of groups; and the other is that I think that the new element should be added which can most likely take place when we start again.

The principle of Group III is that we talk about particular problems in life a little bit below the surface of ordinary existence. And that such people who do come should want to talk about questions that concern them that are important, that are

not superficial, but that really are a result of whatever they have lived through and that they feel inclined to talk about it. Now, we have gone away from that a little bit. You see, if we talk in a general way about questions that are important in life itself, it would be possible then to consider them, and after a little discussion, illustrate how, perhaps, the perspective of Work might help to solve some of the problems.

That is the original idea; it was that way; it still is. The reason we haven't lived up to it, is that gradually to Group III for lunch came quite a number of people, sometimes up to fifty. And it's quite considerable, particularly when the people who do come are, let's say, forty per cent older people who know already a little bit about the ideas of Gurdjieff. So that then the conversation immediately started off with talking about Work, And I did not want to not answer because it was legitimate that they would ask, and it might be of some use to those who came—all of them. But when it goes, you might say, at the expense of eliminating those who really for whom such a meeting should exist—which is newer people—and that the newer people become after some time probably encouraged to do something about Work, that kind of principle was violated.

That is why I want to stop it now. When we start it, it will be clearly understood that those who do know something about Gurdjieff cannot talk, and also that if they wish to talk they have to select their own groups, wherever they may be.

So, starting for next week, this will be the last Wednesday meeting. It will mean that I will be in town only Tuesday and probably, fairly late, go back again to the Barn Tuesday evening. I will be in town also Friday some time during the afternoon, and we will continue with Friday evening music at Nishimura. Then of

course Friday evening I will come back. All together it will add up that there will be a little bit more time for me to spend here, provided I can arrange my other, let's call it, personal life in accordance with it, because I realize well enough that Saturday and Sunday as far as my own activities are concerned, which I believe are a little bit too heavy, that there is absolutely no chance for me to do that since there are too many discussions that have to be made. I'm not—I don't wish to withdraw from it. I think it's quite right. But it doesn't—it doesn't mean that I can get sufficient work done that I think I ought to do.

We will have movements today at five. Ruthie will be in charge. I will be there. We will talk a little bit about movements as we are planning them. The reason why it is five o'clock is because we are late today.

I would like to make a little change as far as the arrangements for Saturday and Sunday are concerned: that we eat at twelve o' clock. It will mean that we have to be very exact and I would prefer people to come in at nine, and not later. If you can come in earlier, so much the better. I would try to eliminate early morning talks, it takes up time, it takes you away from your work when you have already started, and I think it is not necessary. If we want to talk we can arrange, at coffee, to talk, if you have questions regarding your physical work, your physical attitude—or, rather, the attitude during physical work. Work questions which have to do with cooperation with other people while you are engaged in physical activity. For that it may be useful if you have certain questions about yourself—how you discovered what you were and what you did or could not do. Or that in general it might become useful to talk exactly about practical

applications in—let's call it daily life although it is a little bit separated from ordinary daily life; nevertheless there is more than enough unconsciousness in it to call it daily life. So if you wish that opportunity of course we can arrange it.

It is also then at times that others can answer. I do not want to monopolize answering questions about Work. I can arbitrate every once in a while. Work has to be carried by many, many people. The difficulty is always the distribution: at what time; and the trust to whom one wishes to give it, or for whom one considers it is necessary to be involved in it. But the tendency on our part will be exactly that more and more people participate in their own ability, or finding out for themselves what they are worth and what they can do.

Tuesday's discussions—for those who are a little bit more advanced, or at least who have heard a little more, without saying that they are Working more—for them, on Tuesday, I would like to talk about their experiences as group leader with everybody of Tuesday present, so it is not separated and only for those who have little groups. It is of a general nature and very important to see how those who take a little responsibility are facing it, and what their difficulties are.

In connection with that I listened to last Tuesday. Maybe I'll talk about it next Tuesday a little. There was too much, much too much discussion on the question of tendency. There was too much theoretical considerations about what to do at what time, and if the energies available for this and that and so forth came to a certain point, and then could or could not be used. My opinion about this—that your talking is simply that you're talking nonsense. It's absolutely ridiculous to go too far into

a detailed question about what actually is taking place of energies you can not control, which you do not know where they go; you don't know where they come from. You have absolutely no idea what takes place in your brain, then only you can judge by the thoughts that happen to appear.

And that the whole problem of the tendencies of oneself logically belongs to ordinary life in the first place, because that is where we discover the tendencies, the characteristics of oneself: how a personality manifests. And then of course, for the sake of society, or for the sake of oneself, or a certain form of self-respect, that one starts to change, to the best of one's ability and whatever force one has, into something that you believe is better in order to live with other people. That is a tendency you discover that you have, for instance, in the company that you talk too much and you know it is not right and you shouldn't, your tendency is to wish to mingle with other people's conversations. And then you say; now, I don't want to do that any more because, really, the people don't like it or "I myself don't like it" and you try to stop it.

Your tendencies may be when you see food that you overeat because it's so nice and lovely. Tendencies can, of course, be at three different levels, and a few remarks were made which were quite correct, but some of the things were so utterly confusing, and particularly to those who don't know enough about Work.

Leave energies out of the whole business. A person is what he is—simple, or a little complicated—with many thoughts and feelings, all of them appearing at certain times in their minds. Some of them are given attention to, some are translated to an activity, something is not done to some, although they cry for it. Some there are lost in the shuffle and you remember them only

afterwards. This is the state of a person when he is in ordinary life in whatever he is doing. And then there is a thought and a feeling, perhaps something that you do remember: would it be good if I now could wake up? And then you wake up, if you have that wish. If there is enough of a wish in you to wake up for one moment maybe, or to continue as much as you can as long as there is that kind of energy. But you're not going to divide the energy, because you don't know where the energy is in the first place.

In the second place, if there is energy you will probably have to convert it, because it has to be of a certain state in which you can use it for a purpose which is not of this earth. And I have said many times, it is a question of pragmatism. You find out what you can do and you also find out what you cannot do, and that's all. And when you cannot do it, you don't theorize, you just let it go and say, "that's me. I cannot do it—finished." Or you say "I cannot do it, but I do." Then you make an attempt. These are the states in which one is and no description is necessary at all. You just do or you don't. This is for a long time the advice for Work.

A little bit of that kind of a theory of trying this and that—think about it, it's marvelous. Try to connect all kinds of psychology that you do know, and analysis, and all the different statements you've read in different books, and particularly the mystics who don't know what they are talking about anyhow. So it fits in very well in your own confused state.

Just try to be simple about what do I wish. If I'm satisfied I never will Work. If I'm dissatisfied I will try. And then I will honestly try, and then I can at times really make an attempt, and at times it comes out that there is something

a little bit more conscious. These are still states for a long time. Don't confuse it with your wish, which is the father of the thought that you could become a conscious person. A long way on this Earth has to be travelled in the midst of all kinds of other confusions created by other people, in which you try to find a certain road which is not indicated at all. And the signs, whenever they are there, point a different way. And you can not read them when the signs are there, because it's still too much ~~aerabada. . .abbe. . .ac. . .abbe.~~ abracadabra. I certainly fouled that up—with abracadabra to the 8th power.

You understand what I mean? You know what is the joy of being able to do physical work is really that you can get during such a time when you work an idea that you Work with a capital "W". That that what you set in motion with your physical body will serve at times as a substitute to give you encouragement. And it will create every once in a while an impression as if there is some consciousness. And I say it is quite right because it establishes for you at such a time the possibility of a momentum and you can use it in order to be carried by it.

After some time you'll discriminate more and more. You will find out many times how often you have thought it was Work and it wasn't. And it's quite right. It takes a long time to undo the folds in which you are wrapped up, or to cut the threads which keep you to Mother Earth, Strings of her apron which tie you down.

Five minutes, this time, of relaxation. I wish you would actually relax. I wish that you would sit somewhere if possible do the draining exercise and relax your body. If you wish you can walk, you can bend over, you can do what we do sometimes in movements. But pay attention during these five minutes to your

body, so as to bring it again and again in good shape and to digest that which you may have eaten. And I hope that what you ate was not too much. If it is digested well enough you will be quite strong this afternoon. Don't be lazy this afternoon; just keep at it. There's only one Sunday in the week. It's really not asking too much of your body to be, during such a day, your servant under the influence of whatever your consciousness will allow you.

To this afternoon. (Toast)

So, Rhoda, do we have coffee?

(Rhoda ~~goulding~~ Yes.)

Good. (Turn it off.)

AFTERNOON COFFEE

CAPS Mr. Nyland: Are there any questions on what I said at lunch? Anyone who wants to talk about Work? It's not that you have to, I just want to say, if you wish you can talk. So don't manufacture a question. Yah.

Miriam Aronie: I'm not sure if this is correct, but I ~~want~~ would like to find out. I thought that I was satisfied with just noticing myself, and that I seem to run on this energy of self-satisfaction, but not going any deeper, not trying to make any more. And even being a little bit afraid, somehow, to let go of everything around me and just Work. And it seems to be that that's the usual thing that I go through when I come here. (To be just satisfied with a certain noticing.) And then later a little while after that, I

got bored with what I was doing.

Mr. Nyland: Were you satisfied by being bored?

Miriam: Well, I went and looked for something else to do, in working with another person.

Mr. Nyland: Is the question; does that mean Work? Or does it constitute Work?

Miriam: Well, I'd like to get past being satisfied with noticing myself and I'd like to really wake up to myself.

Mr. Nyland: Then the question is; is that what you experienced in the direction of the possibility of Work?

Miriam: I think ~~that~~ it keeps me at the same level without any more requiring any more of me.

Mr. Nyland: The purpose of the Barn is to Work on oneself. So ~~that~~ if I come to the Barn and I have an idea that I still want that as an aim, then whatever I do has to be in that direction. So then when I question myself ~~as to~~ of what I have done, I want to know if the direction was right, even if I didn't reach the possibility of Work on myself or even experience certain states of consciousness.

So the question is; how far will self-satisfaction and a certain form of peace, even if it goes over into ~~boredom~~ boring, help me towards Work. Right? It doesn't help at all.

Miriam: Ah.

Mr. Nyland: So, from the standpoint of the aim of coming to the Barn it's no good. It's a form of sleep. And it's all right, if

you don't have an aim.

Miriam: Well, I feel like that's the problem (is) .that's my problem.

CAPS Mr. Nyland: Then the problem is not so much the Barn. The problem is; do I have an aim every once in awhile that I want to wake up? And that goes even a little deeper: am I satisfied with the way I am?

In general you can say that whenever the experience is pleasurable, it is deleterious for Work. And sometimes it has absolutely nothing to do with Work. I think the desire for Work produces in one a very definite state.

Miriam: I feel like I have to let go of something in order to make this jump into from this what I was into today, into really Working.

CAPS Mr. Nyland: Oh, yes.

Miriam: And, I'm, like, skirting around and not really, you know little. . .

CAPS Mr. Nyland: If you want. . .

Miriam: (. . . .) that I can use it, that I can make it.

CAPS Mr. Nyland: If you want to swim, you have to get in the water. But it means probably that you first would try it out with your toes. But at least its an attempt.

Miriam: Thank you.

Tom Records: Mr. Nyland? I'd like to ask how we could take off some of the pressure here.

I was working with a group of people trying to get those trees

done ~~in~~, and I recognize ~~there's~~ the a deadline. True, the trees will die, and I found that today with this exhausting physical work after two or three hours, it's not very good for Work, for myself. And always I seem to get in projects here which do have definite deadlines. A things have to be done, you're working with a group of people, ~~and~~ I don't think you can just say, "Well, I'm going ~~to go~~ off now into the meadow now and contemplate."

CAPS Mr. Nyland: So you want to know how to get out of it?

Tom: Huh?

~~(General laughter)~~

I'm wondering why it's so hard here to create an atmosphere in which we truly are in agreement that the important thing is not ~~that~~ the trees get planted. . .

CAPS Mr. Nyland: No, I think ~~that~~ it's quite right. And I think ~~if~~ there's a project that has a deadline and you feel it's too much pressure, I would not join the project. I think if one comes here for a certain purpose, and you find that that purpose is not fulfilled and you can not do anything, it may be because you happen to be in a project that prevents you, or it may be that the opportunity is not there—either one or the other, because. . .

Tom: I felt when I took this on or joined this group today that this didn't ~~—~~ Don warned me ~~that~~ there'd be a lot of work. But I felt there would be times, but what we found out was that we did not have clear-cut authority to make decisions as to where to put the trees, what could and couldn't be cut. We tried to get to you, and of course you were not available.

CAPS Mr. Nyland: Because I was not here. (Laughter)

Tom: And so we haggled back and forth. No one could make the decision. Everyone had various ideas. And we wasted a great deal of time of course in discussing. So this was another problem. — now I anticipate.

CAPS Mr. Nyland: So there was not so much pressure while you were discussing it.

I think it was a very unfortunate project for you. And if I were you I would avoid it. The next time that Don Wehn would ask "Will you help me with the trees?" you would say: "Oh no. We know all about that." (laughter)

No, I think it's right, Tom. I think that one has to consider what you are busy with, to what extent is it useful? And if you find it's not useful you have a perfect right to say: "No, I don't do that." It has nothing to do with what in ordinary life would be meant by "be a good fellow". I think that kind of a pressure should be taken away completely.

Tom: But I do think though that when a person is given a job as manager like Don Wehn, he should have complete authority as to where the trees should go.

CAPS Mr. Nyland: Oh, no. I don't agree with that because there may be misunderstandings. What he says may mean something different from what I think. Or, rather, that I am not sufficiently informed, or I jump at certain conclusions, or I draw a conclusion for which I have no right to draw it. And that he should insist that I come out there and look at it to see what actually I'm talking about. I make a mistake. Afterwards, I find out through someone that they're cutting. Then I look and then I say "Oh, my heavens".

And then of course I change my mind if it is that and try to stop certain things. I think it can happen all the time. Why should he have absolute authority about that? Because there are many things connected with it. It's not a question that I want to argue about it. But, certainly, there are other things that are also involved, and not only the fruit trees.

Tom: How can we learn to take on responsibility for ourselves if you still hold back ultimately the responsibility?

CAPS Mr. Ryland: I think it's just letting out the line and gradually letting it go. When I feel that I can trust a person completely, even with my life, I would let him drive the car when I'm sitting in it. But I wouldn't trust the person who just got the license.

I think you're quite right; it would be fine. ~~But~~ At the same time, it has nothing to do with the possibilities of Work. Because you measure that now with what goes on in the rest of the world, as a person who has absolute authority to do this and that and say yes and no. I think it's quite right that that happens in the rest of the world, but not at all for Work.

For Work you can stand on your head and still get somewhere. It doesn't make it pleasant and it surely is different from what one would like, and sometimes the dislike is too much and then you say; that's not the kind of a place because I wanted to Work and I can't Work. And then I think a person has the right to say no.

At the same time, can I exhaust the opportunities that are given, even to the extent that there are some I dislike and some are too much? And when I come to the conclusion when it's too much that I say, I don't do that—at least not now.

I think Don can have responsibilities and in general I think he had it. But when there was a little bit too much cutting going on and too much, apparently, certain things were opening and (. . . . .) I, not realizing how big the trees were that were going to be removed, I got a little suspicious when they asked for the power saw. ~~(laughter)~~

It's all right. I heard it afterwards and said: "Oh, there they go." And I don't know what, even what made me come out at the right moment. And then someone passing by and telling me about it, and then I got a little worried.

I think it was the Hand of God that made me get out of my room, and the other person happened to go inside at the same time and telling me about that what was going on. I don't think in general ~~that~~ it would happen. It's a very delicate kind of a question—what kind of trees should go out, and what should remain alive?

Tom: Well, I'm just wondering in general how we can avoid getting in —at least for me— undesirable situations. Or (. . . . .) why do we have to do everything in one day's time?

CAPS Mr. Ma[illegible]: ~~Well~~ No, I think you're right in that. I think ~~that~~ there are definitely many projects that don't require that kind of a pressure. This happens to be one, because something else is involved, like trees that might die. And sometimes it's very good to speed up, and sometimes it's excellent to slow down. Whichever way may be best for certain circumstances, I do not know. And I'm quite certain that there were many projects today where the people were not hurried, and where they actually could say: "Well, if we don't do it today, we'll do it next week."

That I think may be ideal and may be not. I think at times it ought to change that those people who like not to have pressure are under pressure; and reversely, those people who are nervous and constantly live under pressure, that they are forced to do things very slowly.

But to what extent I can extract something from it depends entirely on the state I'm in. If I feel badly I certainly will not want any particular project that has pressure connected with it. But if I feel very healthy, and having had a couple of glasses of orange juice in the morning, then I can lick the rest of the world, regardless of what happens to me. You see, it depends entirely, I think, in the case where it might happen, you're quite right when it is no good, it's no good. And one comes to the conclusion that it was not the right kind of a thing.

You are disappointed that you did not get what you wanted. We'll assume that you could have been able to get it some other way. It depends on your state, but we'll assume that it would be possible. Then you have a perfect right to say that it's a loss.

Tom: You agree that once you start a project, you should go through to the end of the day if that is part of the general understanding?

CAPS Mr. Nyland: Oh, I don't think so. I think that there are always special dispensations. I think a person can definitely say, "I'm too tired," or "I have to think about my grandmother because she's sick." Who can control it? Really nobody.

But the conditions control me. And that, therefore, when I am in a troop with people doing certain things I don't have the

courage to say "I do differently," but I keep on doing it with them. Ultimately, it's a question of my own fear. If I would have the strength to say, "Don, this is going too fast for me. Does it have to be done this way?" And if he says yes, then I would say, "perhaps I ~~had~~ better get somewhere where I am not so much under pressure." But I continue with it many times and it is to my own detriment, but I remain responsible for it because I have a feeling, perhaps, of loyalty. It is interesting to find out why the loyalty, and it may be the fear that I don't want to disagree or don't want to appear in the eyes of the people I work with that I am a black sheep.

At the same time I think it would be very interesting if one does it and takes a certain stand regardless of what the other person will say. You can justify it for yourself in saying, "I do this differently because it gives me an opportunity to see myself." If that is connected with it, it is useful for work. If it is just an ordinary objection in ordinary life, which happens many times, it doesn't make much difference. In one case I don't work; in the other I won't work either. But for ordinary life it may be useful for me to have to take a stand, and to say, "this I don't do." And then take the consequences. I think it's quite right.

I told you once about the obnoxious man who was at Prieuré. Sometimes conditions are created for one which are not very nice, and you have to go through them. If you dislike it, you can say so. If you are spiritually inclined, you can say, "that was the way God wanted to teach me."

Well, we can not do anything as long as Ruthie isn't here.

Peter Heim: Oh, we're here. We're here.

Mr. Nyland: Oh, you came.

Peter: I left my music (. . . .)

Mr. Nyland: Ah, it's all right. Ruthie, have you made up your mind who. Where's Ruthie? (. . . .)

Have you made a list of the people who can come?

Ruth Heim: They know who they are.

Mr. Nyland: Yah? Good. Movements begin now. All right? Good.

(end of tape)

trans: Neal Steiger.
proof: Jessica 11/75